

three men cannot be sent on a journey together
for fear two of
them may combine and sell the third." ¹

274. Some men serving others. Freedom and
equality. Fig-
urative use of " slavery." Must we infer, then, that
there is a
social necessity that some men must serve others ?
In the New
Testament it is taught that willing and voluntary
service of
others is the highest duty and glory of human life. If
one man's
strength is spent on another man's struggle for
existence, the
survival of the former in the competition of life is
impaired.

The men of talent are constantly forced to serve
the rest. They
make the discoveries and inventions, order the
battles, write the
books, and produce the works of art. The benefit
and enjoyment
go to the whole. There are those who joyfully
order their own
lives so that they may serve the welfare of mankind.
The whole
problem of mutual service is the great problem of
societal organization. Is it a dream, then, that all men should
ever be free
and equal ? It is at least evident that here ethical
notions have
been interjected into social relations, with the
result that we
have been taught to think of free and equal units
willingly serving
each other. That, at least, is an idealistic
dream. Yet it no
more follows from the fact that slavery has done
good work in
the history of civilization that slavery should
forever endure
than it follows from the fact that war has done
good work in
the history of civilization that war is, in itself, a
good thing.
Slavery alleviated the status of women; the
domestication of
beasts of draft and burden alleviated the status of
slaves; we
shall see below that serfs got freedom when wind,
falling water,
and steam were loaded with the heavy tasks.
Just now the

heavy burdens are borne by steam; electricity is
just coming
into use to help bear them. Steam and electricity
at last mean
coal, and the amount of coal in the globe is an
arithmetical fact.
When the coal is used up will slavery once more
begin? One
thing only can be affirmed with confidence; that is,
that as no
philosophical dogmas caused slavery to be abolished,
so no phil-
osophical dogmas can prevent its reintroduction if
economic
changes should make it fit and suitable again. As
steam has had

1 JAI, XXII, 103; Junker, *Afrika*, II, 462, 477.